



The Association of Effectiveness and Legitimacy

Khosrow Ghobadi¹

¹ Faculty member of ACECR Research Institute for Humanities and Social Studies,
Tehran, Iran

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Abstract:

This paper tries to investigate the association between effectiveness and legitimacy in different political systems, applying a documentary method. To do so, firstly the notion of effectiveness is introduced followed by the notion of legitimacy and then their association is discussed. Since the political literature of states' effectiveness is scarce, this term was defined through its opposite terms like ineffectiveness and crisis. The legitimacy of political systems in this paper contains different types of legitimacy including divine, popular and combined legitimacy. The paper concludes that the main problem of the states is not the challenges to legitimacy and effectiveness but the real challenge is to draw the trajectory of goals and limitations in policy making and decision making.

Keywords: Effectiveness, Legitimacy, Ineffectiveness, Crisis, Political system

Introduction

Applying a documentary method, this paper studies the association between effectiveness and legitimacy. For such a study to be done, six sections have been considered in this paper:

1. Defining the effectiveness
2. The opposite concepts of effectiveness (i.e. ineffectiveness and crisis)
3. A contemplation on legitimacy
4. The association between effectiveness and legitimacy
5. The theories of effectiveness and a comparison between them and legitimacy
6. Conclusion

Defining the Effectiveness:

According to *Dehkhoda Persian Dictionary*, effectiveness is to perform a task in a right way. Then accordingly, effectiveness equals efficiency, suitability and efficacy and effective is who or what that is efficient and adequate. (Dehkhoda, "effectiveness" entry). Effectiveness is to do the task well and suitable or to be efficient and beneficial. (Ameed Dictionary, Vol. 2, p. 1602)

In terminology, effectiveness is a "relative" term and does not have a similar meaning and definition in different branches of science like management, economy, politics, and etc. In politics its definition deals with the idea of the ultimate cause which diffe-

*Corresponding Author's Email: kh.di.ta@gmail.com

rentiates between it and efficiency. Therefore, effectiveness means “doing the right thing” while efficiency means “doing the things right”. The definition of effectiveness therefore, is limited and bounded by the ultimate causes and goals of the states. If a state achieves its materialistic goals, its administration may be introduced as effective. In ideological states, the state is not considered to be effective if its materialistic goals are fulfilled. In such states, other goals should be operationalized so that one can assess how much the state has been effective in fulfilling them.

Effectiveness as a term is used mostly in management, economics, and politics. In the glossary of political, terms effectiveness has been defined as the ability of being efficient and having effect and sufficiency and equals competence. Some other times, effectiveness and efficiency are held synonymous and defined as the ability to achieve the specified goals. Assessment of effectiveness is possible through comparing the standards with the goals achieved or the quality that has been reached to. (Aghabakhshi, 2000, p. 446)

Although state and government are of key concepts in politics, in references of politics, the terminology of state and government’s effectiveness has not been paid to a lot¹. For instance, in *Penguin’s Glossary of Political Terms* under the entry of effectiveness, this explanation is given –without providing a comprehensive definition- that asking about the effectiveness of state has caused discontent in many western states because under the pretext of the state’s effectiveness, a heavy

burden is imposed to the state which in turn is entered in the people’s social and economic life. (Robertson, 1985, p. 97).

In economics, efficiency and effectiveness are usually used as synonyms. They are defined as: the optimized use of resources and

factors of production or the capacity and ability for achieving formerly proposed goals. (Golriz, 1989)

Much of consideration was given to such terms in management sciences. Peter Drucker the American-Austrian educator and thinker who is known as the father of new management science defines effectiveness as doing the right thing while he considers efficiency as doing things right. He believes that effectiveness is much more important than efficiency. So that doing the right thing is more important than doing things right. According to him, leadership is defined by the outcomes not features.²

Definitions provided by others do not contrast that of Drucker; Kenneth French notes that: in management, effectiveness is defined as the extent to which an action or a task meets its predefined objectives (French, 1992, p. 211) or as the ratio of what has been gained compared to what has been spent. (Zahedi, 1997, pp. 111-112) effectiveness is synonymous with terms such as “reaching to the goals” and “being effective” so basically effectiveness and achieving the goals are the same things. (Zahedani & Alvani, 2008, p. 111). Generally speaking, effectiveness is the extent to which a goal has been achieved (Moeini, 1999, p. 211) Seymour. M. Lipset defines effectiveness as: the actual realization or the power of a system to realize its basic functions in a way that is observable for most people or powerful groups being present within that system (Lipset, 1959, p. 11). Accordingly, one can conclude that effectiveness is in a close relationship with terms such as efficiency, responsiveness, and legitimacy.

In fact, effectiveness can be defined as the ability of a social and political system to achieve a set of goals and solve the problems of the society concerning the features and

1. In Routledge Online Encyclopedia, (routledgeonline.com) among the entries allocated to political science, there is no entry for efficiency and effectiveness.
2. www.modirepishro.com

obstacles of each society that varies according to its goals. Therefore, effectiveness can be explained based on issues such as ability, facilities, and barriers to indifferent societies. In response to the question: “does a political regime have the ability to achieve the government goals, rule the society and the political, economic and cultural affairs of the people?” it should be said that as much as a political system can achieve its goals considering its capabilities and facilities and barriers, it is a more effective political system.

In discussing effectiveness, the key point is the ability of a system in the fulfillment of the basic functions which provides the way for the presence of the values and rules which make up the institutions in a society. That is why if the effectiveness is to be discussed in politics, the first point is paying attention to these values, rules, and norms in the society in order to be able to discuss effective organization. Therefore, effectiveness and legitimacy are closely related to each other.

The link between effectiveness and the political system paves the way for introducing valuable discussions and therefore some scholars proposed a new concept of effectiveness. For instance, some of the Islamic scholars try to differentiate between their desired concept of effectiveness and its common concept which aims to address the material needs. They want to prove that in religion, effectiveness meets both the mortal and immortal needs and it considers the threatens to human survival (Lakzaei, 2011, p. 78) They are unaware of the fact that by considering effectiveness as a celestial issue, experts would not be able to analyze the effectiveness of the government and states, and we should wait until the doomsday to find out which government was effective and

which one was not! As a matter of fact, these claims do not allow the researchers to do surveys about effectiveness, and no model can be provided to evaluate governments' effectiveness.

2. The Concepts Contradictory with Effectiveness

First, Ineffectiveness

Understanding the contrary to an effective government helps to understand the issue of effectiveness. Kamalizadeh (2016) has rightly pointed out that governments' effectiveness refers to a situation in which the government can do its responsibilities such as security, improving economic growth, regulations, policy making, and providing social services as well as having required legitimacy. In this regard "bankrupt governments"¹ in contrast to effective governments are the ones who have lost both effectiveness and legitimacy. These governments neither have an acceptable performance in general, nor their daily routines are what the majority of elite and ordinary people expect them.

In some sources, some factors have been pointed out for bankrupt governments. These factors include population pressures, the quality and quantity of homeless people, individual and public complaints, brain drain, unequal and uneven development of the economy, poverty and economic downturn, governments' legitimacy weakness, public services, human rights and civil rights, functions of security institutions, divergence or convergence of the elite, and foreign interventions. (Fund for peace, 2015)

From the viewpoint of some international organizations, in contrast to the bankrupt governments, the most important factors of effective governments include: high level of

1. For detailed study refer to: Kamalizadeh, Mohammad (2016), a research on: “Political Requirements for the Economic Effectiveness of Islamic Republic of Iran”, ACECR Institute for Humanities and Social Sciences, pp. 27-34 and pp. 54-58.

security, loss of political violence, legislation, judicial justice, the guarantee of political and civil liberties, providing a suitable environment for economic development and growth, and government law (Roberty, 2003)

The Second, Crises

The concept of "crisis" can also help us understand and analyze the concept of effectiveness. In other words, as an opposite concept, a system with fundamental crises has a lot of problems in effectiveness and it is considered an ineffective system. In the encyclopedia of social sciences, the term "crisis" refers to a sudden change that occurs during disease and its specific trait is its deterioration. It leads to dangerous and unreliable situations and conditions or periods. In virtual sense crises refer to status and also process in which balance is lost, and this signals an inevitable transition to other situations and conditions (Byru, 1986, p. 73). In some sources as in the book " Crises, Selection, and Change" it has been pointed out that there are two categories for the sources of crises: the first one is the environmental sources such as earthquakes, floods, etc., and the second one is the systematic source, in which the legal authority of the decision makers is endangered by the illegal means of protests. This situation is so much threatening that it severely endangers the authorities' ability to maintain the remaining power.

In other words, the crisis is a situation in which not obeying the rules or at least its primary background is present. (Gabril-Almond, 1973 & Seifzadeh, 1989, p. 174) Binder, Verba and others believe that in transitional societies, governments and elites are confronted with complex and related

problems. The set of these problems can be concluded in five categories of crisis: legitimacy, identity, participation, penetration,

and distribution (Binder et al., 2001)¹. Therefore, if a system faces these crises at deep levels, it is considered ineffective. Some Iranian scholars have identified the last four above mentioned categories as the challenges for governments' effectiveness. (Abniki & Ghobadi, 2017)

3.An analysis of the Concept of Legitimacy

In political references, legitimacy has been defined as follows: the word "legitimacy" comes from the Latin term for "the law". And it has the same root as the word «legislator» and "legislations". The legitimate authority is the one that is validated or justified by those who are subject to it. Such authority is considered to be fair and just. In other words, the legitimacy of a political system is its value which shows the system has been elected by the public will. Such a political system has the right to rule the people, and it expects people to obey its rules and regulations. Legitimacy guarantees the ability of the political system in providing and maintaining this belief that the existing political organizations are the most suitable ones for society. Legitimacy is of different kinds. For instance, in the famous theory of Max Weber, legitimacy is divided into three kinds: Charismatic, Traditional, and rational-legal (Vincent, 1990, p. 67)

The term "legitimacy" (Mashrou'e'iyyat) can be also analyzed in the Arabic language, in which it comes from the root "Shar`e" and it is related to "Shari`at". Hence in this regard, a rule is a legitimate rule when it roots from "Shar`e" (the religious rules), or at least it must not be opposed to it.

To indicate to the common points of those two meanings of legitimacy we can say according to Weber, one of the legitimacy sources is the "tradition", therefor religious tradition and its related culture can also be

1.The following address has been used for defining five categories of crises: Minaei, Hossein. address: HoseinMinaei.blogfa.com/post/59

one of the legitimacy and authority resources. As David Easton refers to "Ideological legitimacy" as one of the legitimacy types when it roots from the ideology governing the society (Aalam, 2013, p. 108) It is obvious that a legitimate system is accepted by the people according to both view above.

According to the mentioned points, we can conclude that the legitimacy issues can be a "description" of facts and objections (the political sociology point of view) or it can be a "prescriptive and normative" point of view, which is related to the values and cultural issues of the system.

4. The Relation between Legitimacy and Effectiveness

Legitimacy and effectiveness are two important pillars in any political system. Therefore, one of the important issues considering effectiveness is discussing the relationship between these two concepts. Each leader needs the right to command and apply politics from the beginning of his governance. Without these rights, his commands and deeds are considered illegitimate. Effectiveness is related to the amount of achieving goals, considering facilities and obstacles, and achieving these goals requires proper rules, methods, and effective individuals and groups. It is obvious that such issues are due to legitimacy. Therefore, a system's effectiveness cannot be the cause of its initial legitimacy. But whether it can affect legitimacy, is a question which needs to be more discussed.

Discussing legitimacy and its relationship with effectiveness has been more or less taken into account among Islamic thinkers. Entering such discussions leads to getting far away from the main purpose of this paper. So we will only point out some important factors. Some of the major theories of legitimacy are summarized into two categories: the

first one gives the priority to the duty (Socrates) and in the second one the system is the prior (Hobbes & Larijani, 1994, pp. 13-18)

In this regard the role of the constitution in the «system view» is to have three functions: the way of selecting the leader, the issue of attorney, the way a lawyer (a leader) must do the assigned duties. Larijani adds: "it is worth mentioning that Hobbes disagrees the third axis explicitly. «On Socrates' duty view», Larijani mentions: "Socrates believes the government is not inherently genuine and original, and the only important thing is the inherent perfection of an individual. Now if during the way of inherent perfection, we come to the point of forming a government, it would be great, and if we do not succeed, it is not important. That is why he is accused of being an anarchist." (Hobbes & Larijani, 1994, pp. 16-20)

The first problem related to Larijani's viewpoint is that it is not a well-cited idea (it does not cite any reliable source) and secondly legitimacy theories do not have a similar dual origin, the aforementioned intellectual's viewpoints differ from the proposed characteristics of the legitimacy theories (he did not consider Hobbes' idea in concordance with the all elements of a system view).

In order to find the answer to the question which examines the effects of effectiveness on legitimacy, some researchers believe we should analyze the origin of legitimacy. Generally, two types of origins can be distinguished for legitimacy:

The first one is the public legitimacy. The concept of public legitimacy is based on the social contract, and people's will and acceptance. In this case, it can be said that the amount of effectiveness can affect legitimacy, and it can even give secondary legitimacy to systems lacking primary legitimacy such

1. For an Islamic approach to this subject see: Aboutalebi, Mahdi, 2007, The Concept of Political Effectiveness in Thoughts of Islamic Thinkers, Tehran, Zamaneh journal, No 59

as coup systems. According to this criterion, ineffectiveness of systems decreases its legitimacy, and its effectiveness increases its legitimacy.

The second one is divine legitimacy. The concept of divine legitimacy is based on the permission and will of divinity (God's permission), rather than on social contract and the public's will and acceptance. In this case effectiveness or ineffectiveness will not have any effects on legitimacy (Aboutalebi, 2007)

According to the issues mentioned in Islamic and Shia culture, we can divide all the discussions around the concept of «Velayat-e Faghih» in to two groups.¹ The first one refers to those who do not consider any roles for people in the legitimacy of the leader's appointment theory, and people do not have any roles in it. This view is consistent with the divine legitimacy theory mentioned above.

The second point of view is that of people who believe the acceptance of the public is also of importance along with the traits (such as justice, religiosity) which come from Shari'a. (it is called Faghih's selection theory)². This point of view can have some

common points with the public legitimacy theory mentioned above.

Discussing the relation between effectiveness and legitimacy and defining their conceptual borderline is very important. It is rightly said the boundary between legitimacy and effectiveness is that if the government violates the legitimacy rules, people should rebel against it until it rather returns to the legitimacy or it becomes over

the throne. While people do not have the right to rebel against a system that lacks effectiveness, but they should try to make the legitimate system effective. Any attempts to weaken the legitimate system or destroy it is

an illegitimate action. (Larijani, 1994, p. 24). Based on the two factors of legitimacy and effectiveness four types of political system are defined which you can see them in the following table:

Different types of government based on legitimacy and effectiveness factors	
Legitimate and effective	
Illegitimate and ineffective	political
Legitimate, but ineffective	systems
Illegitimate, but effective	

Primary and Secondary Legitimacy

Some scholars believe in new principles of legitimacy, based on which not all coups and revolutions are illegitimate. For instance, a military leader in coup, tries to justify himself and show his moral validity after gaining the power, and the *de facto* government changes into *de jure* government after gaining legitimacy (Aalam, 2003, p. 106). In this case, it is not always necessary for legitimacy to be ahead of effectiveness. However, in this regard, two kinds of natures for legitimacy can be defined: the primary legitimacy, before the systematic function, and the secondary legitimacy after the systematic function (which is the new meaning of legitimacy). As a result, the primary legitimacy is being formed before the effectiveness, but the secondary legitimacy is completely based on the effectiveness.

5. The Effectiveness Theories and their Comparison with Legitimacy

Several theories have been proposed about effectiveness. Some of which are summarized as follows:

1. Succeeding theory: based on this theory, each organization must rely on its final success to analyze its effectiveness. Therefore, according to

1. For more details about Velayat-e Faghih see: Kadivar, Mohsen (1997) States' Theories about Shia Theology, Tehran, Ney publications.

2. As a defender of the above mentioned viewpoint, Ayatollah Khamenei believes: if the person does not have the required characteristics he would not become legitimate by being elected (Khamenei, 1985: pp. 32-33).

this theory, methods do not have any effects on effectiveness.

2. System theory: based on this theory a system or organization is considered to be effective when its internal and external functions are completely clear and obvious. That is any transformation and changing operation must be very clear so that the output is much obvious for each and every input.
3. People's satisfaction theory: based on this theory a government is called effective if it satisfies the important elements in its survival.
4. Relativity theory in effectiveness: based on this theory there is no single scale for the concept of effectiveness. Therefore, any analysis based on this theory is relative.
5. The intrinsic practical theory: this theory is based on the intrinsic theory of the voluntary acts which believes the roots of effectiveness is in the agency of the government. This theory considers three pillars for each action: the agent's understanding of the real status, the agent's understanding of the purpose status, and a practical plan for achieving the purpose status. In fact, a person with better (more reasonable) deeds, is more effective.
6. "Doing the assignment" theory: based on this theory the effectiveness is defined by determining the indicators and axes which show the political system's responsibilities.
7. "Impact rate on the process" theory: this theory considers the effectiveness to be based on the impacts on the processes in the society, and it considers the "impacts" themselves

to be very important. (Zou elm, 2009, p. 120)

The first point we reach by consideration in the seven mentioned theories, is that there is no intrinsic relation between legitimacy and effectiveness theories, which means it is not necessary for a system to be legitimate in order to become effective. Effectiveness is independent of legitimacy. The second important point is that effectiveness leads to public satisfaction and it might become legitimacy-making. While the opposite of this matter is not true, but it should be mentioned that it can have a two-way relation, and that is when the goals of a system is defined by the decision makers through the facilities and limitations. We will refer to this topic at the final section of the paper.

Conclusion

In general, if we define effectiveness as achieving the goals despite the barriers and limitations since each government chooses different goals considering its targets and benefits, the main challenge is not the concept of legitimacy and effectiveness, but it is defining the curves of goals and constraints. Therefore, if the government can find out the balance point between the targets, facilities, and limitations, it would also succeed to satisfy people and hence it would be a legitimate and effective government at the same time. But it should be noted that in today's complex and various societies, rational and logical decision making are equal to the common-sense's decision making. If a government does not pay enough attention to the society in defining its goals and limitations, it would lose both its legitimacy and effectiveness. It is worth mentioning that each society is based on its specific norms and values, and this is the intersection of legitimacy and Effectiveness.

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